

The Saturday Evening Post.

Vol. V.—No. 33.

PHILADELPHIA, AUGUST 19, 1826.

Whole No. 264.

Published by ATKINSON & ALEXANDER, back of No. 53 Market street, four doors below Second, North side.

ADVERTISING. For the insertion of advertisements, apply to the publishers, or to the printer, at the office of the Post, No. 53 Market street, four doors below Second, North side.



ORIGINAL POETRY.

THE LOVER AT THE GRAVE OF HIS MISTRESS.

She came to the grave where we often have met
When the moonbeams were dancing upon the smooth
And breath'd vows of love, which in memory yet
Kiss'd the cold earth, and a tear was shed there.

They made their grave near that ever low'd bower,
Where oft I have seen thee, and often'd thy lay;
Where I've oft for thee, dear one, full many a flower,
Which bloom'd like thy young life has wither'd away.

Flath bloom'd on thy cheek, when from that last
Parted,
So brightly, I dream not that sickness could steal
From me, nor that one so light hearted,
So innocent, ever life's sorrows could feel.

But alas! storms of fate have too sadly oppress'd thee,
And blasted the flower ere it was in bloom;
And thy bright spirit spurning the world that distress'd
Thee, remains ever careless forever how flows.

Oh! was there no being, thou low'd one, to cheer thee
When sickness long o'er thee, and I was afar?
When thou languish'd in bed, would I then have been
Near thee,
Then thou'dst have smil'd—thou'dst have gaz'd on
Love's star.

By thy grave thy fond lover is kneeling in adoration—
Oh! soon may he join thee, thou dear one above,
Where united once more, in those regions of gladness,
We'll restore to its bloom the bright flower of love.

TO FREDERICK.

Oh, strike thy wild harp, youthful minstrel, again,
Thy sweetest strains should breathe in the strain;
Thy touch thy wild harp, youthful minstrel, again,
Thy touch thy wild harp, youthful minstrel, again.

Oh, say not, those times breathing passion's farewell,
Are the last that I shall ever see;
No, no, on thy organ, resume the tale,
And a heart beating with love, and love's tale.

The wealth of bright flowers that rest on thy brow
Is but blossoming youth, glowing with love;
Thou dost not, oh, do not, thy lyre forsake,
But again thy sweet strains, sweet strains, sweet strains.

Awake thy wild harp, youthful minstrel, again,
Thy sweetest strains should breathe in the strain;
Thy touch thy wild harp, youthful minstrel, again,
Thy touch thy wild harp, youthful minstrel, again.

TO THE ORNIE ALLEGATION CLUB.

On their departure from Lewistown, Del.
Gaily the duck blue wave is curling,
You gallant bark, our sail, our mast,
While enough and streamer aloft on mast,
Are merrily, merrily, upward cast,
And datter there like feather'd dove
Who land would seek the realms above.
Hark!—I hear their last adieu,
The farewell song of the gallant crew;
Fainter, and fainter, it falls on the ear,
As o'er the dark billow they onward steer;
See, the fresh breeze their canvas swell,
Thou gallant bark, farewell, farewell.

Gaily the dark swelling billow now
Chafes and roams, round her gallant prow,
Gaily she bounds on her wayward way,
And tosses about the mast-like spray.
Not a lone, freed from perch and hood,
Or mead, who long in stall hath stood,
More lightsome bounds from prison free,
Blue eye north, thou revel lover,
On thy plumes o'er her hover;
Breathe thy spirit o'er the bow,
Inspire the oar and cheer the soul.
Spirit of the stormy deep,
In thy coral sea cave sleep;
Wake not o'er thy blue domain,
In luxury majestic to reign.
Favouring breezes onward urge
O'er the darkly swelling surge;
To her distant home, my friend,
Thou gallant bark, farewell, farewell.

Still the bark bounds gaily, gaily on,
But afar from the sea-beat wave she's gone,
In distance lost, no more the eye
Can see the star-wreathed banner fly,
Yet shall memory on recall,
The gallant ship, the festive hall,
The minstrel lay 'neath maiden bower,
That sweetly rose at midnight hour;
Hear the parting numbers swell,
And list again—farewell, farewell.

THE STRANGER'S GRAVE.

'Tis by a gentle stream and clear,
That softly laves the verdant shore,
A stately oak its limbs uprears,
And spreads its widening branches o'er.

Beneath that tree's luxuriant shade
A lowly mound of earth appears;
Ah! none for him who there is laid
Will shed affliction's bitter tears.

And none will plant the rose-bud there,
Nor stoop to spread his name;
Nor stoop the grave with sweetest care,
And sigh the much lov'd name.

For ah! a stranger youth was he,
By keen oppression tried;
And 'neath that stately oak tree,
Unknown to all—he died.

NO FICTION.

When James the second abdicated the crown, Lord D—, who was strongly attached to that monarch, determined to share his fortunes, and became a voluntary exile from his native country, with an amiable wife, and a numerous family of children, consisting of one son, the heir of his titles and estate, with five daughters; for whom, a taste for the reigning pleasures of the age, and a close attendance on the court, prevented his making the provision to which their rank in life entitled them.

His lady solicited his return with the energy of conjugal affection; she represented to him the necessity of his inspecting his affairs, as his son was yet a minor, and the infant state of her own health made it too probable they would very speedily need assistance to guide them through a world beset with many dangers to inexperienced youth. Nature had been liberal in her gifts to this nobleman; she had endowed him with true courage, a strict sense of honor and very tender feelings. The first of these qualities had led him to defend the unfortunate king as long as his bravery could be of service; and the high notions he held of honor, prevented his deserting him, when regard to his own interest would have dictated such a step as highly prudent. The just idea he had of what was due to a deserving wife, and such a numerous offspring, occasioned many struggles in his breast, and at length he determined to quit a cause in which he could no longer be useful, in order to retrieve his own affairs, which he was but too sensible were in a very unpromising state. He quitted the unfortunate king with assurances that his sword and fortune were at his devotion whenever his affairs required the assistance of either; and returned to his seat at —, where his lady had informed him she was retired. To his great concern, he found her in a state that threatened a short continuance in life. She was worn out by her children, whose innocent prattle served to amuse the hour of solitude.

THE MORALIST.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

ON HAPPINESS.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

HOME, OR THE TRAVELLER.

Oh when I move far, far away,
And on the stage of nature play,
Almost unknown, I often say,
I wish I was at home.

My parents both are dead and gone,
And I'm an orphan child alone;
I feel mid cares to sigh and moan—
Oh, that I was at home!

But when life's cares and sorrows cease,
And I shall lay me down in peace;
Give up to death my life's short lease,
And go to my long home.

Although I die in distant lands,
Upon the desert's burning sands,
I give myself to him, whose hands
Will soon conduct me home.

THE STRANGER'S GRAVE.

'Tis by a gentle stream and clear,
That softly laves the verdant shore,
A stately oak its limbs uprears,
And spreads its widening branches o'er.

Beneath that tree's luxuriant shade
A lowly mound of earth appears;
Ah! none for him who there is laid
Will shed affliction's bitter tears.

And none will plant the rose-bud there,
Nor stoop to spread his name;
Nor stoop the grave with sweetest care,
And sigh the much lov'd name.

For ah! a stranger youth was he,
By keen oppression tried;
And 'neath that stately oak tree,
Unknown to all—he died.

NO FICTION.

When James the second abdicated the crown, Lord D—, who was strongly attached to that monarch, determined to share his fortunes, and became a voluntary exile from his native country, with an amiable wife, and a numerous family of children, consisting of one son, the heir of his titles and estate, with five daughters; for whom, a taste for the reigning pleasures of the age, and a close attendance on the court, prevented his making the provision to which their rank in life entitled them.

His lady solicited his return with the energy of conjugal affection; she represented to him the necessity of his inspecting his affairs, as his son was yet a minor, and the infant state of her own health made it too probable they would very speedily need assistance to guide them through a world beset with many dangers to inexperienced youth. Nature had been liberal in her gifts to this nobleman; she had endowed him with true courage, a strict sense of honor and very tender feelings. The first of these qualities had led him to defend the unfortunate king as long as his bravery could be of service; and the high notions he held of honor, prevented his deserting him, when regard to his own interest would have dictated such a step as highly prudent. The just idea he had of what was due to a deserving wife, and such a numerous offspring, occasioned many struggles in his breast, and at length he determined to quit a cause in which he could no longer be useful, in order to retrieve his own affairs, which he was but too sensible were in a very unpromising state. He quitted the unfortunate king with assurances that his sword and fortune were at his devotion whenever his affairs required the assistance of either; and returned to his seat at —, where his lady had informed him she was retired. To his great concern, he found her in a state that threatened a short continuance in life. She was worn out by her children, whose innocent prattle served to amuse the hour of solitude.

THE MORALIST.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

ON HAPPINESS.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

HOME, OR THE TRAVELLER.

Oh when I move far, far away,
And on the stage of nature play,
Almost unknown, I often say,
I wish I was at home.

My parents both are dead and gone,
And I'm an orphan child alone;
I feel mid cares to sigh and moan—
Oh, that I was at home!

But when life's cares and sorrows cease,
And I shall lay me down in peace;
Give up to death my life's short lease,
And go to my long home.

Although I die in distant lands,
Upon the desert's burning sands,
I give myself to him, whose hands
Will soon conduct me home.

THE STRANGER'S GRAVE.

'Tis by a gentle stream and clear,
That softly laves the verdant shore,
A stately oak its limbs uprears,
And spreads its widening branches o'er.

Beneath that tree's luxuriant shade
A lowly mound of earth appears;
Ah! none for him who there is laid
Will shed affliction's bitter tears.

And none will plant the rose-bud there,
Nor stoop to spread his name;
Nor stoop the grave with sweetest care,
And sigh the much lov'd name.

For ah! a stranger youth was he,
By keen oppression tried;
And 'neath that stately oak tree,
Unknown to all—he died.

NO FICTION.

When James the second abdicated the crown, Lord D—, who was strongly attached to that monarch, determined to share his fortunes, and became a voluntary exile from his native country, with an amiable wife, and a numerous family of children, consisting of one son, the heir of his titles and estate, with five daughters; for whom, a taste for the reigning pleasures of the age, and a close attendance on the court, prevented his making the provision to which their rank in life entitled them.

His lady solicited his return with the energy of conjugal affection; she represented to him the necessity of his inspecting his affairs, as his son was yet a minor, and the infant state of her own health made it too probable they would very speedily need assistance to guide them through a world beset with many dangers to inexperienced youth. Nature had been liberal in her gifts to this nobleman; she had endowed him with true courage, a strict sense of honor and very tender feelings. The first of these qualities had led him to defend the unfortunate king as long as his bravery could be of service; and the high notions he held of honor, prevented his deserting him, when regard to his own interest would have dictated such a step as highly prudent. The just idea he had of what was due to a deserving wife, and such a numerous offspring, occasioned many struggles in his breast, and at length he determined to quit a cause in which he could no longer be useful, in order to retrieve his own affairs, which he was but too sensible were in a very unpromising state. He quitted the unfortunate king with assurances that his sword and fortune were at his devotion whenever his affairs required the assistance of either; and returned to his seat at —, where his lady had informed him she was retired. To his great concern, he found her in a state that threatened a short continuance in life. She was worn out by her children, whose innocent prattle served to amuse the hour of solitude.

THE MORALIST.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

ON HAPPINESS.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

HOME, OR THE TRAVELLER.

Oh when I move far, far away,
And on the stage of nature play,
Almost unknown, I often say,
I wish I was at home.

My parents both are dead and gone,
And I'm an orphan child alone;
I feel mid cares to sigh and moan—
Oh, that I was at home!

But when life's cares and sorrows cease,
And I shall lay me down in peace;
Give up to death my life's short lease,
And go to my long home.

Although I die in distant lands,
Upon the desert's burning sands,
I give myself to him, whose hands
Will soon conduct me home.

THE STRANGER'S GRAVE.

'Tis by a gentle stream and clear,
That softly laves the verdant shore,
A stately oak its limbs uprears,
And spreads its widening branches o'er.

Beneath that tree's luxuriant shade
A lowly mound of earth appears;
Ah! none for him who there is laid
Will shed affliction's bitter tears.

And none will plant the rose-bud there,
Nor stoop to spread his name;
Nor stoop the grave with sweetest care,
And sigh the much lov'd name.

For ah! a stranger youth was he,
By keen oppression tried;
And 'neath that stately oak tree,
Unknown to all—he died.

NO FICTION.

When James the second abdicated the crown, Lord D—, who was strongly attached to that monarch, determined to share his fortunes, and became a voluntary exile from his native country, with an amiable wife, and a numerous family of children, consisting of one son, the heir of his titles and estate, with five daughters; for whom, a taste for the reigning pleasures of the age, and a close attendance on the court, prevented his making the provision to which their rank in life entitled them.

His lady solicited his return with the energy of conjugal affection; she represented to him the necessity of his inspecting his affairs, as his son was yet a minor, and the infant state of her own health made it too probable they would very speedily need assistance to guide them through a world beset with many dangers to inexperienced youth. Nature had been liberal in her gifts to this nobleman; she had endowed him with true courage, a strict sense of honor and very tender feelings. The first of these qualities had led him to defend the unfortunate king as long as his bravery could be of service; and the high notions he held of honor, prevented his deserting him, when regard to his own interest would have dictated such a step as highly prudent. The just idea he had of what was due to a deserving wife, and such a numerous offspring, occasioned many struggles in his breast, and at length he determined to quit a cause in which he could no longer be useful, in order to retrieve his own affairs, which he was but too sensible were in a very unpromising state. He quitted the unfortunate king with assurances that his sword and fortune were at his devotion whenever his affairs required the assistance of either; and returned to his seat at —, where his lady had informed him she was retired. To his great concern, he found her in a state that threatened a short continuance in life. She was worn out by her children, whose innocent prattle served to amuse the hour of solitude.

THE MORALIST.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

ON HAPPINESS.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

HOME, OR THE TRAVELLER.

Oh when I move far, far away,
And on the stage of nature play,
Almost unknown, I often say,
I wish I was at home.

My parents both are dead and gone,
And I'm an orphan child alone;
I feel mid cares to sigh and moan—
Oh, that I was at home!

But when life's cares and sorrows cease,
And I shall lay me down in peace;
Give up to death my life's short lease,
And go to my long home.

Although I die in distant lands,
Upon the desert's burning sands,
I give myself to him, whose hands
Will soon conduct me home.

THE STRANGER'S GRAVE.

'Tis by a gentle stream and clear,
That softly laves the verdant shore,
A stately oak its limbs uprears,
And spreads its widening branches o'er.

Beneath that tree's luxuriant shade
A lowly mound of earth appears;
Ah! none for him who there is laid
Will shed affliction's bitter tears.

And none will plant the rose-bud there,
Nor stoop to spread his name;
Nor stoop the grave with sweetest care,
And sigh the much lov'd name.

For ah! a stranger youth was he,
By keen oppression tried;
And 'neath that stately oak tree,
Unknown to all—he died.

NO FICTION.

When James the second abdicated the crown, Lord D—, who was strongly attached to that monarch, determined to share his fortunes, and became a voluntary exile from his native country, with an amiable wife, and a numerous family of children, consisting of one son, the heir of his titles and estate, with five daughters; for whom, a taste for the reigning pleasures of the age, and a close attendance on the court, prevented his making the provision to which their rank in life entitled them.

His lady solicited his return with the energy of conjugal affection; she represented to him the necessity of his inspecting his affairs, as his son was yet a minor, and the infant state of her own health made it too probable they would very speedily need assistance to guide them through a world beset with many dangers to inexperienced youth. Nature had been liberal in her gifts to this nobleman; she had endowed him with true courage, a strict sense of honor and very tender feelings. The first of these qualities had led him to defend the unfortunate king as long as his bravery could be of service; and the high notions he held of honor, prevented his deserting him, when regard to his own interest would have dictated such a step as highly prudent. The just idea he had of what was due to a deserving wife, and such a numerous offspring, occasioned many struggles in his breast, and at length he determined to quit a cause in which he could no longer be useful, in order to retrieve his own affairs, which he was but too sensible were in a very unpromising state. He quitted the unfortunate king with assurances that his sword and fortune were at his devotion whenever his affairs required the assistance of either; and returned to his seat at —, where his lady had informed him she was retired. To his great concern, he found her in a state that threatened a short continuance in life. She was worn out by her children, whose innocent prattle served to amuse the hour of solitude.

THE MORALIST.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

ON HAPPINESS.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

HOME, OR THE TRAVELLER.

Oh when I move far, far away,
And on the stage of nature play,
Almost unknown, I often say,
I wish I was at home.

My parents both are dead and gone,
And I'm an orphan child alone;
I feel mid cares to sigh and moan—
Oh, that I was at home!

But when life's cares and sorrows cease,
And I shall lay me down in peace;
Give up to death my life's short lease,
And go to my long home.

Although I die in distant lands,
Upon the desert's burning sands,
I give myself to him, whose hands
Will soon conduct me home.

THE STRANGER'S GRAVE.

'Tis by a gentle stream and clear,
That softly laves the verdant shore,
A stately oak its limbs uprears,
And spreads its widening branches o'er.

Beneath that tree's luxuriant shade
A lowly mound of earth appears;
Ah! none for him who there is laid
Will shed affliction's bitter tears.

And none will plant the rose-bud there,
Nor stoop to spread his name;
Nor stoop the grave with sweetest care,
And sigh the much lov'd name.

For ah! a stranger youth was he,
By keen oppression tried;
And 'neath that stately oak tree,
Unknown to all—he died.

NO FICTION.

When James the second abdicated the crown, Lord D—, who was strongly attached to that monarch, determined to share his fortunes, and became a voluntary exile from his native country, with an amiable wife, and a numerous family of children, consisting of one son, the heir of his titles and estate, with five daughters; for whom, a taste for the reigning pleasures of the age, and a close attendance on the court, prevented his making the provision to which their rank in life entitled them.

His lady solicited his return with the energy of conjugal affection; she represented to him the necessity of his inspecting his affairs, as his son was yet a minor, and the infant state of her own health made it too probable they would very speedily need assistance to guide them through a world beset with many dangers to inexperienced youth. Nature had been liberal in her gifts to this nobleman; she had endowed him with true courage, a strict sense of honor and very tender feelings. The first of these qualities had led him to defend the unfortunate king as long as his bravery could be of service; and the high notions he held of honor, prevented his deserting him, when regard to his own interest would have dictated such a step as highly prudent. The just idea he had of what was due to a deserving wife, and such a numerous offspring, occasioned many struggles in his breast, and at length he determined to quit a cause in which he could no longer be useful, in order to retrieve his own affairs, which he was but too sensible were in a very unpromising state. He quitted the unfortunate king with assurances that his sword and fortune were at his devotion whenever his affairs required the assistance of either; and returned to his seat at —, where his lady had informed him she was retired. To his great concern, he found her in a state that threatened a short continuance in life. She was worn out by her children, whose innocent prattle served to amuse the hour of solitude.

THE MORALIST.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

ON HAPPINESS.

By HAPPINESS I mean that principle of human joy which is connected with an eternal object, and which is thus proper to the human species, being perfectly distinct from that animal pleasure which is common alike to national and brute creation. The inferior creatures, therefore, though capable of enjoying animal pleasure, are yet incapable of happiness, because they are incapable of attaching themselves to, and being affected by what is eternal; whereas man, by virtue of his superior faculties, and as born for an everlasting existence in the kingdom of his adorable Creator, is endowed with the high capacity both of knowing and tasting happiness, because he is gifted with the high talent of knowing and loving eternal objects, such as God, His Word, His Kingdom, and his providence.

It is further to be observed concerning happiness, as distinguished from pleasure, that it flows into the human mind from an eternal source, and affects by internal considerations; whereas pleasure comes from without, and all its sensations are excited by things external. Happiness, again, is independent on external circumstances, and though it can associate with pleasure as a companion, and find its joys increased by such association, yet it has a kingdom of its own, which, whilst it does not refuse the alliance of pleasure, can subsist without it. It deserves notice, therefore, that man may feel

HOME, OR THE TRAVELLER.

Oh when I move far, far away,
And on the stage of nature play,
Almost unknown, I often say,
I wish I was at home.

My parents both are dead and gone,
And I'm an orphan child alone;
I feel mid cares to sigh and moan—
Oh, that I was at home!

But when life's cares and sorrows cease,
And I shall lay me down in peace;
Give up to death my life's short lease,
And go to my long home.

Although I die in distant lands,
Upon the desert's burning sands,
I give myself to him, whose hands
Will soon conduct me home.

